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**Education of Patriotism Values through Poetry : The Heroic  
Journey of Cut Nyak Dien**

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**ABSTRACT**

One of the famous heroes of Aceh for her role in resisting colonialism is Cut Nyak Dien, who joined the fighters in direct opposition to the colonizers. Cut Nyak Dien continued to lead the resistance against the Dutch despite being a woman. She was feared by the Dutch for her ability to ignite the spirit of resistance among the Acehnese people. The patriotism upheld by Cut Nyak Dien is characterized by a deep love and loyalty for her homeland. Moreover, she was willing to sacrifice everything. In education, students should possess a high level of enthusiasm for learning in order to achieve high academic achievements. This article adopts a descriptive-analytical approach based on data gathered through literature review from various written sources. Thus, aspirations can be realized. The spirit of patriotism encompasses a never-surrender attitude, willingness to sacrifice, and unwavering determination that will bring prosperity and progress in the pursuit of the nation's ideals.

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**INTRODUCTION**

One of the Indonesian heroes who exemplifies patriotism and the spirit of struggle is Cut Nyak Dien. Cut Nyak Dien was born in 1848 in the village of Lampadang, which covers an area of approximately 10 hectares in the VI Mukmim region with its capital in Paukan Badan. VI Mukmim is located on the west coast of Aceh Besar, bordered by the sea to the north, with Uleele as its harbor. Between the cape and Uleele, there is a calm lake that can be used as a docking place for boats and ships (Srikandi, 2021).

Cut Nyak Dien's father, Nanta Muda Seutia, descended from Makhдум Sati, a migrant from West Sumatra. Her mother came from a noble lineage in

the Lampagar village, and because of her marriage to Nanta Muda Seuti, the name Nanta Muda Seuti became more renowned and respected by the people of VI Mukmim (Latif, 2021).

(Rosyid, 2012) Quoted from the book "Cut Nyak Dien: Ibu Perbu dari Tanah Rencong" by Anita Retno Winarsih, Cut Nyak Dien spent much of her childhood learning about religious education and household tasks such as cooking, serving her husband, and dealing with daily life. She acquired these skills from her parents, in addition to learning about culture and traditions. Cut Nyak Dien learned to read and write Arabic letters and deepened her religious knowledge at the mosque through religious teachers in her neighborhood. Although she did not receive formal education, Cut Nyak Dien grew up with a good understanding and knowledge. She was known for her gentle, firm, and noble character. Cut Nyak Dien was a ulebalang's daughter but abandoned her noble attributes to join the guerrilla warfare.

(Putra, 2022) Cut Nyak Dien's husband was named Teuku Cik Ibrahim. His father, Teuku Abbas, came from Tanjung Arom. Teuku Abbas was a powerful ulebalang who held extensive authority over coastal areas. Teuku Cik Ibrahim was a pious and broad-minded young man, well-versed in religious education from Daya Bitay. Therefore, there was no doubt about his goodness and eloquence in speech. (Wibowo et al., 2022) When Cut Nyak Dien turned 12 years old, her wedding was solemnized. Nanta used his wealth to honor Cut Nyak Dien's wedding ceremony. To further enliven the occasion, Nata brought the famous poet Abdul Karim, better known as Do Karim, the author of Hikayat Prang Kompeni. Dul Karim or Abdul Karim recited his poetry in front of the guests. With his melodious voice, Dulkarim recited religiously inspired poetry. The Hikayat contained teachings and symbolic illustrations that were highly useful for the newlyweds.

According to (Said, 2014), patriotism is more about the connection or sympathy (affinity) that individuals have for their homeland, which generates deep psychological attachment and pride. More specifically, defines patriotism as an identity, a social force that functions to keep individuals separate while forming a broader group or community known as a nation. A sense of pride in one's homeland needs to be instilled in every individual from an early age so that they can strive for common goals and contribute to the nation through the educational process in both formal and non-formal environments.

## **RESEARCH METHODE**

The field of history employs various techniques and guidelines to examine primary sources and other forms of evidence, including archaeological

evidence, in order to research and document the past. The study of historical methods and the various approaches to writing history is known as historiography (Huberman & J, 2014).

(Flick, 2013) In historical methodology, there are four stages that are followed: heuristic (data collection), source criticism (verification), interpretation, and historiography (writing history). The first stage is heuristic. Historians engage in the process of collecting sources or evidence, which is referred to as heuristic. Researchers are required to search for and discover sources that are relevant to the research topic. There are several types of historical sources, including primary sources and secondary sources. In this research, the researcher utilizes secondary sources, which serve as the primary sources of information. These secondary sources include history books, theses, journals, and articles that provide information or discuss the issues being investigated by the researcher.

## **RESULT AND DISCUSSION**

On December 28, 1875, upon the order of Teuku Cik Ibrahim, Cut Nyak Dien, along with her children and mother, left Lampadang to seek refuge. Cut Nyak Dien felt a heavy heart leaving her hometown and being separated from her husband. Cut Nyak Dien took refuge with the people, and Teuku Cik Ibrahim assigned 70 guards to accompany them and bring all the necessary supplies for their displacement. In her place of exile, Cut Nyak Dien taught religious knowledge and the Quran to the surrounding community. Meanwhile, Nata and Teuku Cik Ibrahim joined the forces of Habib and were appointed as commanders. On December 29, 1875, after Cut Nyak Dien's group left Lampadang, the Dutch forces, led by F.T. Engel, began to attack the areas around VI Mukmim.

After being separated from Teuku Cik Ibrahim for a long time, suddenly her beloved husband arrived, carried lifeless. Cut Nyak Dien sat on her knees, gazing at her husband, her tears flowing. "Why did you leave us? Who will replace you to continue this long struggle?" Cut Nyak Dien mourned, causing those present to be deeply moved. Teuku Nata, who was wise, tried to console his daughter's heart. Based on the advice of the religious leaders, Teuku Cik Ibrahim was buried in Muntasik. This place was considered safe and out of reach of the enemy.

Two years after Teuku Cik Ibrahim's death, a marriage proposal came from Teuku Umar. Initially, Cut Nyak Dien rejected his proposal, but because he promised to allow her to fight on the battlefield, Cut Nyak Dien eventually accepted his proposal and they married in 1880. They were blessed with a

daughter named Cut Gambang. Alongside Teuku Umar, Cut Nyak Dien launched a jihad fisabilillah (holy war) to drive out the Dutch troops.

Seeing the increasingly dire situation, Teuku Umar contemplated the fate of Cut Nyak Dien, realizing that she was in danger due to the pursuit of the Dutch army. Therefore, he planned to move Cut Nyak Dien to a safe place unknown to the enemy. However, Teuku Umar was surprised when his noble intention was met with a strong challenge. While drawing her *rencong* (traditional dagger) from her waist, Cut Nyak Dien said fiercely, "Only a Dutch bullet can stop me. Don't worry about me. I am not willing to part with you. I am willing to suffer to continue this sacred struggle. I accept all of this, so I hope you continue this fight, and I will remain faithfully by your side." Hearing those words, Teuku Umar dared not proceed with his plan, but deep inside, his determination grew stronger, his spirit as if whipped, and he longed to chase after the enemy. He was proud of Cut Nyak Dien, a loyal wife, a woman who was given the title "Lioness," providing invaluable moral support to him.

Despite the reduction in their numbers, Cut Nyak Dien remained brave in instilling the spirit of resistance and never surrendering to the Dutch. Cut Nyak Dien's troops were willing to die in battle because of her unwavering consistency in fighting against oppression. When weapons could no longer be utilized technically, the religious scholars created an ideology of war through religious formulations called "*hikayat prang sabi*," which declared that this struggle was a holy one. They believed that the world had no meaning, and if they were to fall, they would receive something better than the world

## CONCLUSION

The Aceh War that occurred in 1873 is the longest war in the history of the Indonesian nation. The majority of the Acehnese people, who are predominantly Muslims, consider this war as a holy war in the path of Allah, fighting against the colonial Dutch, whom they perceive as infidels. The call for jihad in the Aceh War is more commonly known as the War of Sabil, the war in the path of Allah. The struggle of the Acehnese people is also driven by ideological spirit and the sacralization of war based on religious beliefs, which are propagated by the *ulama* through the narratives of the War of Sabil.

Through the war of sabil, the *ulama* increased the spirit of the people to fight and continuously improve their warfare capabilities. Cut Nyak Dien is a national hero who has had an extraordinary influence on the lives of the Acehnese people. She ignited the spirit of the people to never surrender in the face of the Dutch oppressors. This woman who refused to submit to the Dutch was highly respected by her people. However, the love for national heroes like

Cut Nyak Dien can still be felt through physical relics that serve as a commemoration of her. To honor the struggle of Cut Nyak Dien, the government has turned her house into a museum. In addition to the house being converted into a museum, on April 13, 2014, a beautiful piece of art in the form of a monologue theater was created to commemorate the spirit of Cut Nyak Dien and her life journey. The presence of women in the political realm can promote gender equality between men and women. In order for students to contribute positively to the nation and the country in the future, the concept of education connects every learning experience with heroism. It teaches patriotism, which entails loyalty and love for the homeland. One of the Indonesian heroes, Cut Nyak Dien, teaches the Indonesian people the importance of upholding the nation's dignity and strong leadership. Cut Nyak Dien's patriotic attitude is an example of women's emancipation. True patriotism will teach citizens to be loyal to their country, acknowledge their respective national identities, and provide critical reasons that can be upheld through education. "Our duty is to strive, the results belong to Allah," says Cut Nyak Dien.

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